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AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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ECCLESIASTICAL.

AN ESSAY ON THE NATURE AND DISCIPLINE OF A CHRISTIAN CHURCH.

By R. Wright.

Brethren, ye have been called unto liberty;—only use not liberty for an occasion to the flesh; but by love serve one another. PAUL.

INTRODUCTION.

Christians continue divided not only on points of doctrine; but also in matters of church discipline. A perfect agreement is not to be expected; but it is presumed more union may be effected, not by the sacrifice of liberty, but by the extension of charity. The lordly spirit of former ages still retains a degree of influence in many churches; nor is it easy to bring Christians to the simplicity of the gospel. The nature of a christian church has been much mistaken; the principles of christian liberty not sufficiently considered, and still less regarded in practice than in theory. It has been taken for granted that a precise form of church government and discipline, to be maintained in all ages, was instituted by Jesus Christ and his apostles. From these mistakes many evils have arisen; the disciples of Christ have been disunited, the peace of the church destroyed, the progress of the gospel retarded, Christians of different parties have insisted on their own regulations as laws of Christ.—It is designed in this Essay to attempt to remove these evils, at the same time to promote order in christian societies, and to prevent disunion on account of matters, which Jesus and his apostles left undecided.

CH. I.—ON THE NATURE OF THE CHRISTIAN CHURCH.

After all the volumes which have been written on this subject, when the simplicity of the gospel is considered, it may be presumed that the whole matter lies in a narrow compass.—As it is a true maxim that the government and regulations adopted in any organized society should be suited to the nature of the society, it seems proper to take a concise view of the nature of a christian church, before we treat of its discipline.

I. *Of the word* CHURCH.—Much confusion has arisen from the misconstruction and misapplication of *terms* in religion; therefore it will be proper to examine the meaning of the word *Church*, as it is used in the New Testament.—As the word is now commonly used, it is very indefinite. It may mean a building formed of inanimate materials, or a religious hierarchy, or any national establishment of religion, or even the clergy of such an establishment, or a select number of persons in distinction from the christian assembly, with whom they worship God; but it means something very different from all these, as used by the evangelists and apostles.

The Greek word translated Church, in the New Testament, means an assembly, and such the context determines to be its uniform meaning. The word, by itself, expresses not the character of the assembly spoken of; that must be learned from the connexion in which it is used. It is applicable to an assembly of any kind. It is applied to an assembly either lawfully convened, or come together in a tumultuous manner: see *Acts* xix. 32. 39. 41. where it is translated assembly. It is applied to any assembly or congregation of christians, as may be seen by examining the New Testament at large. A christian church is an assembly of persons possessing the faith of Christ. In the New Testament, no distinction is made between the church and assembly, or congregation, at large, who unite in christian worship;—they are identified. The modern distinction of church and congregation, is unauthorised by scripture, has no precedent in the apostolic writings, and involves a solecism.

II. *What it is that constitutes a man a Christian.*—As a christian church is an assembly of Christians, and no Christian ought to be denied the privileges of the church, it is proper to define what it is that constitutes a man a Christian. The New Testament settles this point by teaching that all who believe that Jesus is the Christ, *i. e.* the Messiah, are Christians: *Whoso believeth that Jesus is the Christ, is born of God:* I. John, v. 1—*i. e.* he is a Christian, entitled to all the privileges of the christian dispensation. It is expected that this belief should be more than a blind assent, and that its reality be shown by its effects. All who profess to believe that Jesus is the Christ, and do not practically deny it by immoral conduct, ought to be received by us as fellow-christians, and admitted to all the privileges of our churches.

III. *The formation of a Christian Church.*—A christian church is not instituted by worldly power, civil authority, or the laws of the state: it stands on a ground clearly distinct from civil government and institutions. Christ said, *my kingdom is not of this world.* It is a self-formed society, consisting of persons who come together voluntarily, and unite by free choice.—The ground of union is the belief that Jesus is the Christ, or the general belief of the gospel. *Other foundation can no man lay than that is laid, which is Jesus Christ:* I. Cor. iii. 11. The bond of union in such a society is not a particular creed, or articles of faith arranged by fallible men, but love;—in the temper of their great Master they are to unite and walk together. *Keep the unity of the spirit in the bond of peace:* Eph. iv. 3. *Put on charity, which is the bond of perfectness:* Col. iii. 14. The ends for which Christians unite in churches, are, 1st, their mutual edification; that they may promote each other's knowledge and christian virtue, and be helpers of each others joy: 2d, the glory of God in the promotion of the gospel: 3d, the good of their fellow-creatures, that by holding forth the word of life, they may shine as lights in the world. Any number of Christians may unite on the principle before stated, in the spirit pointed out, to pursue the great ends mentioned, and by so uniting they become a *Christian Church.*

CH. II.—CHRISTIAN LIBERTY.

Unless the principles of christian liberty be understood, and acted upon, it is not likely that churches will be formed according to gospel purity and simplicity. If these principles be not constantly regarded, the peace of churches will not be long preserved, nor the true end of christian union attained. Discipline will degenerate into domination, and order give place to confusion. Hence it is thought proper to bring these principles into view in this Essay.

I. *Christ is the only master of Christians in matters of faith and religious practice.—One is your master, even Christ, and all ye are brethren:* Matt. xxiii. 8. All who attempt to exercise dominion or control over the faith or religious practice of others, not only violate their right; they also invade the prerogatives which God hath given to Christ, in constituting him the only Lord of Christians, and assume the authority which belongs exclusively to him. Christ has not delegated to any church, authority or control over the faith or religious practice of others, not even of its own members; and if he hath not given such authority, no church can have just claim to it; had he invested any persons with such authority, they would have been so far constituted masters; but this is contrary to his express words.

II. *Churches formed on the principles of the New Testament cannot exist but on the principles of liberty.*—Self-formed societies must be founded on the principles of liberty, because formed by the free choice of those who compose them. They were free to judge, speak and act for themselves in all religious matters, before they united in churches, and such a union cannot be supposed to imply an abandonment of christian liberty, and the rights of conscience, seeing it is founded on those principles. However unequal in abilities and worldly circumstances, Christians unite in societies as equals in religious rights and privileges. Unless every Christian has a right to exercise full liberty in all religious matters, dissenting churches cannot justify their dissent; for a church can have no rights but what belong to every Christian. To be consistent, they must constitute their churches, and conduct all their proceedings, or the principles of liberty. Whenever they attempt to restrict the liberty of each other, they violate the leading principles of dissent.

III. *Christians are all equal as to religious rights and liberties.*—Christ hath placed his followers on a perfect level, as children of the same father, and servants of the same master, and taught them to treat each other as brethren. One member of a christian church cannot have more authority than another, to prescribe what shall be believed or practised in religion, unless he can prove himself something more than a brother or a fellow servant. Either the members of christian societies have a right to judge, speak, and act freely, in all religious matters, or it will be impossible to prove they have a right to use that liberty in any matter of religion. Either this liberty belongs to every Christian, whether a member or not a member of a church, or it cannot be proved to belong to any Christian; for Christians are all brethren. There is no way to distinction in the church of God, but by superior virtue and usefulness. *He that will be greatest among you let him become servant of all.*

CH. II.—ON THE DISCIPLINE OF A CHRISTIAN CHURCH.

In every assembly or society order must be maintained, and some regular plan pursued, or much good cannot be expected. In a society where the mutual improvement of its members is one end of their union, some kind of discipline will be found necessary. On the subject of church discipline, Christians have gone to great extremes. In many societies, such arbitrary and rigorous discipline has been practised as had rendered churches of God houses of bondage. To avoid this extreme, in some congregations all discipline has been laid aside.—The medium is to be sought, and it seems to lie in adopting what is consistent with liberty, and will be edifying.

I. *What is meant by discipline.*—Discipline does not imply dominion, for no church has a right to excercise dominion over its members. The object of discipline is edification. Edification cannot be promoted by coercion, and all coercion is incompatible with christian liberty. christian discipline has nothing in it of authoritative proceedings, for Christ has not delegated his authority to his followers. As it relates to individuals, it consists in giving them suitable instruction, admonition, and reproof. As it relates to the church, in the preservation of order and regularity, and in the conducting of their affairs with that decorum and porpriety which may best promote the ends of christian society. Erroneous opinions are not a proper subject of discipline, only so far as the word is used merely to express instruction. Improper conduct alone calls for admonition, and sin for reproof and censure. To attempt to dictate to others how they shall understand and practise the positive commands of Christ, and make our judgment a rule of action to them, is no legitimate part of church discipline, because it is an assumption of dominion over conscience, which Christ has prohibited. That is anti-christian tyranny, not christian discipline, which consists in imposing on others what is contrary to their judgment and consciences.

II. *No regular plan of church discipline instituted by Jesus and his apostles.*—Jesus Christ, in revealing the gospel, directed his disciples to the adoption of no particular form of church government. He taught the great doctrines and duties of Christianity, revealed the hope of immortality, left the most perfect example, commissioned his apostles to go on with the work, and left the world without prescribing any particular plan of discipline to be maintained in the church. It is incumbent on those who deny this to prove the contrary from the New Testament, not on me to prove a negative.

The apostles, like their master, left matters of discipline undecided. They only gave general rules to preserve the churches from the defilement of immorality, for the recovery and restoration of transgressors, for the comfort and edification of brethren, and for the general promotion of the gospel. Any particular advice they gave, related to particular cases, as they occurred. In vain may we search in their writings for any precise and regular plan of church discipline.

It follows, that christian societies are left to choose those plans of discipline which appear to them most consistent with the doctrines and precepts of Christ, with the spirit which he inculcated and manifested, with christian liberty, and with the great ends for which the gospel was sent into the world, according to the times and circumstances in which we live.—But they should not be too tenacious of their own plans. The servants should be careful not to lay too much stress on what the master left undecided; nor attempt to prescribe, with a tone of authority, regulations on which he was silent, which he left to the wisdom and prudence of his followers. Every christian may recommend what he thinks best; but it would be wrong for any one to break the peace of a society, or take the least offence, because what he recommends is not adopted. Every church has a right to adopt that plan of discipline which it thinks most consonant with the spirit of Christianity, and most calculated for edification; but no church ought to be offended with other churches for not adopting the same plan. Churches will vary in their plans of discipline, and they have a right to do so, as the members of each church have an undoubted right to judge for themselves; nor ought this to produce the least disunion among the churches.

The best system of discipline is that which best accords with the purity and simplicity of the gospel, which is most consistent with christian liberty, and is best suited to the particular circumstances of the church which adopts it.—The same plan of discipline does not seem equally suited to all churches, nor to all times and circumstances. A diversity may be found necessary and useful, according to the varied circumstances of different societies; and the whole business rests with the members of each society to determine on for themselves. Only it ought ever to be remembered, that no church has a right to vote its own plans and regulations laws of Christ, to make them terms of communion, or attempt to impose them on others, who may not approve or adopt them;—and the more simple and liberal any plan is, the more agreeable it is to the spirit of Christianity.

It is highly probable that many regulations in the first christian churches were adopted from the synagogue; be this as it may, it is evident they began without any regular plan of discipline. At first, the apostles managed every thing; at length prudence suggested the appointment of deacons, or stewards, to manage the temporal affairs of the church. The appointment of elders was after the plan of the synagogue. Each society had the choice of its own officers and the management of its own affairs; and the churches kept up a friendly intercourse with one another, for mutual edification, and the promotion of the gospel. Every thing appears before us in the New Testament with great simplicity. Wherever a few persons believed the gospel, they assembled together and were called a church. Some person, or persons were chosen to preside in their assemblies, for the preservation of order; such were called elders. Those who were qualified were appointed to be teachers and pastors, to watch over their brethren, and feed them with the word of life. Such regulations were adopted as were thought most edifying. The apostles gave them such advice as their particular circumstances required. Such were the primitive churches.

III. *The officers of the Christian Church.*—In every society some must be appointed to take the lead, and act for the good of the whole.—Every christian church has felt the necessity of having officers; the only question here, is what kind of officers is most consistent with the liberty and simplicity of the gospel.—A hierarchy, governed by prelates and dignitaries, is incompatible with primitive Christianity, as such officers are invested with dignity and authority that Christ has prohibited in his church. The strict presbyterian form of church government, as it invests a few men with authority over their brethren, seems irreconcileable with christian liberty. The bishops of the primitive church were simply overseers of the flock of God, the presbyters simply elders; and they assumed no dominion over others. The officers in a christian church are no more than brethren, appointed by their brethren to officiate among them for the promotion of the cause of truth and righteousness. Every church has a right to choose its own officers, and to determine what officers it will have. It will be for the advantage of every church, when it is practicable, to have a minister who can devote himself entirely to the ministry, and to such studies and labours as are connected with it. When this is not practicable, there can be no impropriety in their calling men who are engaged in business, to the pastoral office. It is the duty of churches, if it be in their power, so to provide for their ministers, as to keep them free from the entanglements of worldly business: I Cor. ix. 11.—II Tim. ii. 4. The appointment of deacons, or stewards, to manage the temporal affairs of the church, will generally be found not only useful but necessary.—On these points, however, each society has a right to judge and determine for itself.

IV. *On terms of communion.*—Terms of communion intend those conditions on which persons are admitted to the Lord's supper, and the other privileges of the church. No terms of communion ought to be insisted on, in the present day, but such as were insisted on by the apostles. To insist on unscriptural terms of communion is an anti-christian practice.

The New Testament authorises the insisting on but one article of faith in order to communion, *i. e.* that Jesus is the Christ. It is anti-christian to require subscription to any creed, or articles of faith, of mere human composition, or a verbal assent to any doctrines, or opinions, as a term of communion. The mind should be left unfettered, the conscience free, and the judgment unbiassed.

When persons first believe, they cannot be expected to have much christian experience, as experience is knowledge gained from practice. The apostles and first Christians, never made the relation of an experience a term of communion; it follows that to do so is unscriptural and anti-christian.

As persons in the apostolic age were, and of course still ought to be, received into the church on their first professing the faith of Christ, much christian experience cannot be expected prior to their admission to communion. It ought to be deemed sufficient that they show a disposition to unite with the church, and obey the precepts of the gospel. On one point it may be proper to be more particular—it is baptism. In the days of the apostles there could be but one opinion on this subject; because there was but one mode of practice; but now it is far otherwise. Some believe that none ought to be baptised but believers, and they by immersion. Some believe that infants ought to be baptised, and that sprinkling is baptism. Others think that baptism was designed to continue no longer than the apostolic ages, except in the case of Jews or Heathens being proselyted to Christianity.—It is not intended to discuss these opinions here; but is contended that we have no more right to judge for others, and make our judgment a rule of action for them, on the subject of baptism, than on any other point of faith, or religious practice. We can have no right to exclude persons from communion with us for not making our views of baptism their rule of conduct, unless we can prove that we have a claim to dominion over their faith and conscience, at least so far as relates to baptism. It ought to be remembered, that the table at our Lord's Supper is the Lord's, not ours; consequently, that we ought not to reject any whom he hath received, *i. e.* who believe on his name, and show a disposition to obey him according to their views of the gospel.

V. *General Conclusion.*—On the whole, we come to the following conclusions:

1. Christians who differ in their opinions may unite in the same church, without violating any precepts of Christ, or infringing each other's liberty.

2. No person who professes faith in Christ, unless he evidently hold the truth in unrighteousness, ought to be denied access to the Lord's table, or any other privilege of a christian church.

3. Every church has a right to adopt that plan of discipline which its members agree on, as in their judgment most agreeable to the gospel, and most calculated for edification; but no church has a right to insist on its own regulations as binding on others, nor disunite themselves from them, if they prefer different regulations.

4. Churches which differ materially in their plans of discipline may unite in the bond of christian love, for mutual edification, and the general promotion of the gospel.

5. Unchristian and evidently immoral conduct is the only object of censure.

6. Things indifferent are never to be so far insisted on as to break the peace of the church.

7. Christian liberty is ever to be carefully preserved and cherished.

CHRISTIAN REGISTER.

BOSTON, FRIDAY, NOVEMBER 29, 1822.

We observed with much satisfaction, in the last number of the Recorder, an earnest call on the supporters of Foreign Missions, to show the consistency of their benevolence, by coming forward with their substance to the assistance of domestic missionary societies; societies formed for the purpose of sending the truths and ordinances of religion to the destitute among our own countrymen. We were surprised to learn that while $20,000 a year are raised in Massachusetts for foreign missions, the patrons of these missions contribute but $300 a year for domestic missions. If this be the case, well may they be charged with inconsistency in deserting the waste places of their own land, to cultivate, with tenfold expence, a foreign and doubtful field. To say nothing against judiciously appointed and well conducted foreign missions, certainly the waste places of our own land are enough to consume advantageously all the funds that could be raised for missionary purposes from a community like ours, so disinclined to reflect seriously and feelingly on the moral wants of those about them.

But much as we approve this call for aid to domestic missionary societies, we are constrained to say that there are some particulars in which we cannot fully sympathize with the writer in his statements of the wants of the people, and his entreaties for assistance, because we have sufficient evidence that they are wants created entirely by those who cry out for redress and relief, and hence which call for censure rather than sympathy. We refer not to the pressing wants of the scattered and unorganized population on our frontiers and in our new settlements, nor to those societies in our older settlements that have become enfeebled and depressed by sectarian interferences. We refer to those societies of which the writer speaks as being enfeebled and distressed by "intestine divisions, and we have no sympathy with him, because we have personal knowledge that these divisions have been fomented and kept alive by the very persons who are crying out for aid and professedly weeping over the desolations they have themselves occasioned, as though they were the work of an enemy.

In the following paragraph the attentive reader will perceive allusions which are a sufficient ground of these remarks.

If our churches at home are falling one after another, a prey to intestine divisions; to penuriousness: to the unhallowed spirit of sectarianism, or any other spiritual enemy, and nothing is done to arrest the evil; it needs no spirit of prophecy to foretel the catastrophe that awaits every plan for the conversion of the heathen. And it ought to be remembered that when churches fall, they do not fall alone, the prosperity and even the existence of neighbouring churches are put in jeopardy. The triumph of the enemy at one point, is a signal for bolder and more violent assaults on other points; and every successive triumph of this nature forms a just occasion of alarm for the safety even of the most flourishing churches.—Who can tell where the tide of desolation shall be staid when it has broken down a single important embankment; or what altars of piety shall not be overwhelmed by it, when it has already thrown down many that once stood as firm as any that remain! Unless something can be done more vigorously than what has been done hitherto to stem this impetuous torrent, or divert its course, there will be occasion soon for "the elders of the daughter of Zion to sit upon the ground and keep silence; to cast up dust upon their heads; and to gird themselves with sackcloth;" for "the breach" on her will be "great like the sea, and who can heal her?"

To what does the writer allude by "the triumph of the enemy"—"tide of desolation"—"altars of piety overwhelmed"—stemming the "impetuous torrent," &c.? To what else but to the disturbances that are so numerous and increasing in the parishes of orthodox ministers? disturbances which they have themselves occasioned by their unscriptural doctrines, their censorious tempers and their overbearing and oppressive conduct in the imposition of creeds, and in placing upon the necks of the people a yoke "which neither they nor their fathers were able to bear." But even in these societies, unhappy as their condition generally is, and provided the evils were thus far unavoidable, there is much less occasion for sympathy, and much less call for aid than one would imagine, from the great ado that is made on the subject. In most of the societies where these disturbances have happened, where orthodox ministers have been expelled, the people are not left destitute, but have supplied the places of those who are gone by men of more congenial and scriptural views, and more christian deportment. Or if in any instances this is not the case it is owing to unwearied exertions on the part of orthodox ministers, to keep alive a spirit of alienation and division. The great subject of complaint, therefore, is not that these churches are destitute of a settled ministry, and the stated means of grace, but simply that this ministry has not received the stamp of a calvinistic approval. The writer to whom we have alluded complains that "our churches are one after another falling a prey to intestine divisions." We acknowledge that we should have looked any where for a complaint of this kind sooner than to the quarter whence it proceeds. We happen to know a few instances to which undoubtedly this pressing call for aid had reference. We could refresh the memory of this writer with the mention of Taunton and Bridgewater, of Sharon and Stoughton. And who will have the effrontery to deny that at each of these places the people would now have been peaceably united under the ministrations of one pastor, and in the quiet enjoyment of the christian ordinances, had not the orthodox clergy been particularly active in sowing the seeds of division and fomenting and encouraging a dispoition to complaint and alienation in a few discontented members, by telling them, with all possible solemnity, that it was their duty to separate themselves, the precious from the vile, to come out from among them and be separate, and to touch not the unclean thing?

Is it, we inquire, for the aid of churches formed under such auspices as these, that a benevolent community is called upon to bestow its charity? Is it for the supply of such congregations and churches as these, that neighboring societies are frequently required to relinquish the weekly services of their own minister? Alas! who does not see in all this noise about "intestine divisions," "altars of piety overwhelmed," &c.; who does not see more of an unhallowed sectarian and party zeal, than of benevolent concern for the cause of Christ. Let the authors of these things pretend what they may, it is all, at best, either a scene of pitiable self-delusion, or a solemn farce to impose upon the ignorant and unwary. We truly believe it is in most instances the former of these. But great as may be this delusion, it is far from being innocent. No man who has not culpably abused or shunned the common light of a christian community, can persuade himself that he is doing God service, or that he is even blameless, in stirring up strife and encouraging divisions and feuds among the professed followers and disciples of the Prince of Peace. God has given us no such infallible rule for determining who is right and who is wrong, as will justify our anathemas and sentences of exclusion. Let the public be informed for what purposes their contributions are expended, and we trust they would be more discriminating in their charities. We wish them to contribute for the benefit of domestic missions, cheerfully and largely; but for no such missions as those we have alluded to. The real wants of new settlements, and of poor societies more immediately amongst us are sufficient to employ all our means, without expending it for supporting the divisions which are the fruit of our unhallowed zeal. And we are happy in being able to remind our readers that there is a Domestic Missionary Society among us, to whose care they may safely entrust their bounties, without the apprehension of their being used for the encouragement of censoriousness and discord. We mean the "*Evangelical Missionary Society.*" We have repeatedly stated to our readers its origin, plan, and operations—the liberal principles on which it is conducted, and the truly liberal and excellent men who manage its concerns: and yet we have been of late surprised to learn how many intelligent friends of liberal christianity among us are still almost ignorant of the existence of such a society, and quite unacquainted with its real spirit and purpose. Let such inquire who is the President, and who are the managers of this society, and they will not long hesitate to give it their decided support and patronage. Let them look upon our frontiers, to the east and the north, and again to the far-spreading west, and consider the moral wants, and listen to the earnest calls of the destitute and famishing, and their sympathies must be excited and their efficient assistance secured.

For the Christian Register.

HISTORICAL SKETCHES OF NEW-ENGLAND.

WITCHCRAFT.

[Continued from p. 58.]

Another unfortunate consequence came from these confessions. No one supposed that all of them were the fruits of genuine repentance; and hence they became very liable, in some cases, to the imputation of fraud, and made merely to answer some present purpose.

Of this fact, it was very well known that the examining magistrates were the sole judges; and so anxious were the accused to give an air of sincerity and truth to their narratives, and above all to make them agreeable, that they would confess any thing which they thought was expected of them. In this way the domestic sanctuary was invaded, and members of the same family became treacherous, and sacrificed each other. And if at any time simple reason and unbiassed nature revolted at the impiety, the trembling victims were told that God demanded a full disclosure, even to the sacrificing of the dearest objects of their affection.

Nor was the imputed crime of witchcraft confined to "withered beldams, lean and old," little children, who could hardly lisp their mother tongue, were accused and frightened into confession.

One of these from fear accused her own mother and grand-mother; and in another case, the wife and daughter, to save themselves, confessed against the husband. The accusation cost the unhappy man his life; and when led to the gallows he seemed more afflicted at the dire necessity which urged this family to such perfidy, than at his own fate.

But notwithstanding the blind efforts of the magistrates, and some of the most illiberal of the clergy, to keep alive the fanaticism, which had now well nigh subdued the public mind, yet some instances of the triumph of unsophisticated reason, and natural feeling, occasionally appear amid the gloom, to cheer and refresh the observer.

One Margaret Jacobs had been induced from fear to acknowledge herself guilty of familiarity with the devil, and then to accuse her own grandfather and one Burroughs, a minister, of the same crime. These confessions had been drawn from her with much difficulty, and were the price of her freedom from imprisonment, and, consequently, from the fear of present death.—But on being liberated, her own conscience convinced her that she had purchased life and liberty at too high a price. It was in vain that they told her, that what she had done was for the glory of God; that his laws required the blood of such as held intercourse with the devil; and that she ought to give him praise for coming to her aid in her hour of darkness, and enabling her to escape the snare which was set for her soul. These arguments, from learned and holy men, effectually silenced her; but her understanding was not captivated. The voice of nature still pleaded within her for the truth, and finally had the victory. Her first uneasiness at what she had done, upon more calm reflection, filled her with horror; and at last her mental torture became insupportable, and she only obtained relief by writing and subscribing a recantation of all she had confessed, and sending it by a friend to the magistrates. This done, she voluntarily presented herself at the door of the prison, was taken into custody, and again committed. On her knees, before her grand-father and Burroughs, who were now her fellow prisoners, she begged their pardon for the wrong she had done them. They freely and kindly forgave her, and then, to use her own language, her conscience became quiet, and she resigned herself to the will of God.—Yet did not this act of filial piety, cause any other sensations among the religionists of the times, but contempt; it was looked upon as the feebleness and carnal workings of unregenerated nature; and the grand-father was hung, and Burroughs was hung, and the young woman escaped death by sickness, which protracted the time of her trial until the storm abated.

The example of this amiable creature was followed by others, and soon after the recantation of six was sent in, accompanied by a certificate of their good character, subscribed by more than forty persons.

In the mean time the prosecutions went on with unabating fury. The prison at Salem was crowded with victims waiting for trial.

Thus far the accusations of the afflicted had been confined within a small space round Salem, but as the number of accusers increased, so did the scene of their labours, and persons at a distance were remembered. One instance of which is related as follows:

There lived in Charlestown a respectable man, and one of its principal inhabitants, by the name of Cary. He had a wife, respectable like himself and the mother of many children. They lived in great happiness and tranquillity, and being, as they conceived, beyond the reach of the fanatical pestilence raging in Essex, they feared no evil. Unfortunately for himself and family, Cary's spirit did not harmonize exactly with that of the times in which he lived; and he had an irresistible propensity to sarcasm, in which he occasionally indulged, as was thought, in an unseemly manner towards some of the godly. It chanced that some of the afflicted at Salem were acquainted with the existence of this family, and in their descriptions of the hellish companies which they had seen sporting together, from some cause or other which does not now appear, had the malignity or indiscretion to name Mrs. Cary as being also present. When this dark insinuation was uttered a friend of Cary was present. It immediately caught his ear, and he saw the extent of the danger. Without delay therefrom, he repaired to Charlestown, and conveyed the intelligence to the unsuspecting family. Their terror, as may be well supposed, was extreme; and at first it appeared impossible to devise any expedient to shun the threatened evil. At length, however, it occurred to the husband, that his wife could not be personally known to the afflicted at Salem; he resolved, therefore, to repair thither, and carry her into their presence, and if no effect was produced upon them, it would, in his opinion, completely refute the charge. But he was not acquainted with the subtility of the foe he had to encounter. When he arrived at the scene of distress with his wife, he found the magistrates going into the meetinghouse, to examine such as were accused; and the two strangers were suffered to pass in and to take their seats with the multitude of the curious, without notice.

When the prisoners were brought in, the girls cried out and had their fits as usual. But Mrs. Cary sat without notice, although her accuser was present, and very near her. Shortly one came to her, and in a low voice asked her name; this, very unguardedly, she divulged; but it passed off in silence, and the husband began to congratulate himself on the success of his scheme.—After the examination was over, Cary, with his wife, repaired to a neighbouring inn, with the intent to see and converse with her accuser. But scarcely was he seated when two of the afflicted were brought in, one of whom was the one he had intended to interrogate. But without giving him any chance, the instant they entered the room, they fell upon the floor and cried out Cary! Cary! and a cunning Indian, a servant in the house, and who, to be popular and save his own neck, had occasionally assisted in this way, pretended to feel affliction, and joined the yell. The unhappy Cary stood mute and astonished at the sight. The violent paroxysms of the fanatics was to him a scene as new as it was hideous: and while he was attempting to collect his scattered thoughts, and reply to what was before him, a warrant came from the justices upon which his wife was immediately arrested and carried before them. It was in vain to deny the charge, and the woman was sentenced to stand committed for trial. Even bail was refused, and the prisoner was ordered into confinement at Boston. One favour, however, at the earnest solicitation of the husband, and one only was granted. The court changed the place of confinement from Boston to Cambridge, where her husband might see her furnished with such comforts as consisted with the rigid confinement she must now suffer. A strong guard then took the prisoner into custody, to convey her to the destined place. Her husband followed; and on arriving had the grief to see his wife thrust with violence into the cell prepared for the most hardened villains, and bound in irons.

When the trials came on at Salem, Cary went down, at no small hazard to his own safety, to learn the mode of procedure. But he soon became convinced that no power could save the life of his wife, if brought to trial.—And yet he well knew that she was liable to be arraigned at any hour. He returned in a state of mind little short of desperation. One alternative only remained, and he adopted it By the aid of two trusty friends he found means to break into prison, in the silence of the night, and rescued his wife, and with her fled to New-York. Arrived there, the Dutch governor commiserating his sufferings, and above all admiring his conjugal fidelity, gave to him that cordial and sure protection which he so much needed.

The first court of oyer and terminer for the trial of witchcraft at Salem, was holden on the first week in June, 1692. At that session only one woman was tried. The evidence against her was similar to that of which a sample has been given. Yet was it sufficient to convict her in the minds of the jury, and the court pronounced sentence of death on their verdict.—Two or three days afterwards she was led out and dispatched. And as she was an old palsied carcase, worn out, as it was thought, in the service of the devil, her case excited no compassion.

The court then adjourned to the *thirtieth* of the same month. They then sat again, tried and condemned five more and adjourned. And thus from time to time they continued their bloody work, until nineteen persons were executed, all protesting their innocence, and utter ignorance of the crimes whereof they were accused, and that no doubt with the greatest truth.

A. C.

[*To be continued.*]

OBITUARY NOTICE.

Mr. Reed.—The following obituary sketch has been delayed for several weeks, for reasons with which your readers would feel no interest in being made acquainted.

If you think it not too late to insert it, I should be gratified if you would give it a place in your paper.

Died at Reading, first Parish, August 31, Rev. Eliab Stone, in the 86th year of his age, and 62d of his ministry.

Mr. Stone was born in Framingham, May, 5, 1737. Of his early life the writer of this notice has not had the means of making himself acquainted.

At the age of 17, he was entered a student in Harvard University, and in 1758 received its honours.

On leaving College, he engaged in the business of instruction, and at the same time attended to the study of theology under the direction of Rev. Mr. Cook, of East Sudbury. Soon after he commenced preaching. He received an invitation to settle from a religious society in New-Hampshire; and about the same time another from the second (now first) Church in Reading. The last of these he accepted, and was ordained May 20, 1761. Here he continued to labour with very little interruption for 55 years; when, on account of his bodily infirmities, he was obliged to retire from the active duties of the ministry. From that time he gradually failed until his death.

As a man—Mr. Stone possessed a good understanding. There was in him a happy union of all the mental powers.

He was a man of great readiness of mind.—Upon an emergency, he could at once summon all the energies of his soul, and bring them to bear upon his subject. This rendered his occasional performances—his prayers at funerals and in the sick chamber, singularly appropriate, interesting and instructive.

He possessed in an eminent degree those qualities which best fit men for usefulness, and especially for public life;—viz. independence, decision, firmness, candour and prudence.

He examined for himself—formed his own conclusions, with no undue regard to what others had thought or said. When he had ascertained what was true and right, and expedient, *that* he would believe and pursue, though there were none to support him. That which he had once resolved to do, nothing could divert him from, but a conviction of being in the wrong.

During his ministry, his decision and firmness were put to the test under various circumstances, and on many occasions.*

He was a man of *candour* and *prudence*. He thought for himself; and was willing to allow the same privilege to others. He declared his sentiments with frankness: and no man's words were a more certain *index of his heart.*

* The following is an instance—Mr. Stone had been called on an ecclesiastical council to ordain a minister at ———. The town was much divided, and the parties had become greatly excited. While the council were in session, the party opposed to the candidate threatened personal violence to the members if they proceeded to ordination. The council were embarrassed and probably would have broken up their session at once, and the opposing party would thus have gained the object of their wishes, had it not been for the unshaken firmness of Mr. Stone. He said, "I will do my duty."

Though he expressed himself with freedom, it was not without regard to time, place, and circumstances. He was *prudent* as well as open and ingenuous.

As evidence of his *prudence*, we might refer to the very uncommon degree of union and harmony which prevailed in the parish under his care for nearly 60 years; and also to the frequency with which he was called to advise and act in Ecclesiastical Councils.*

Mr. Stone was blessed with a happy constitutional temper. His feelings were ardent and generous. He felt strongly for himself, and entered readily into the feelings of others. Possessed of a large share of the sympathetic and social principles, he was fond of society, and always made himself interesting and agreeable. His social principles were so strong, they made up so much of the man, that they seemed to outlive almost every thing else. For after he had become too weak to converse, and his memory had so far failed that he could not recall the names of his nearest neighbours and most familiar acquaintances, he would still express joy at seeing them.

As a parent, while he aimed to be faithful, he was tender and affectionate. The duties of parents was a subject on which he dwelt much in preaching; and his own example was a practical illustration of the manner in which they all should "command their children and household after them." We are happy to add that his parental fidelity had a partial recompense in that filial regard with which his children watched over and soothed his declining years.

Let all who are parents go and do likewise, and they will in no wise lose their reward.

As a citizen, he understood his duty and practised it. In whatever concerned his town in particular, or the country in general, he took a deep and lively interest, and laboured to make others understand it so well as to act intelligibly and correctly. Public magistrates, and officers of the town always found in him a ready and able counseller, a firm friend to good order, and all those measures which had in view the public welfare. His example and advice did much to strengthen their hands.

Mr. S. took an early and deep interest in the contest with Great Britian, which resulted in our national independence, and many who survive him, can recollect the fervent prayers and animating exhortations by which he encouraged the hearts and aroused the energies of the people.†

Of his political rights he was properly jealous. He deemed it the duty of every citizen to exercise his elective franchise. This was his own uniform practice to the close of life.—It is a privilege of which he thought no man, or order of men, could either be rightfully deprived, or innocently neglect.

But it is as a minister, that we feel most interested in his character.

He was a devoted servant of Christ. That which he resolved upon when he first came among his people, he never lost sight of: "To know nothing among them but Jesus Christ and him crucified."‡ He never forgot that he was a minister, and set for the defence of the gospel. This concern he regarded as paramount to every other: And if he did not adopt all those means to promote it, which some have done, it was not that he felt indifferent to the cause of religious truth, but that he thought those means either unjustifiable, or not the best that could be adopted. As a preacher he sustained more than an ordinary rank. His sermons were plain, sensible, and serious. His method was first to enlighten the understanding, and then move the affections; first to tell men what they ought to do, and then urge them to perform it. He often addressed the hopes, and sometimes the fears, of men. He could, and he did, denounce the terrors of the law; but it was more his pleasure and more his practice to allure by the promises of the gospel.

In his discourses, while things of minor importance were not unnoticed, he treated principally on these two capital doctrines of the gospel—Faith and Repentance. These he urged with all the solemn sanctions of religion. As an ambassador for Christ, he understood his business too well to entertain his hearers with discussions about that which God has not seen fit to make plain; and which, if he had, could have been of no practical advantage. In the sermon already referred to, he tells his people, "your minister has never attempted to inform you what are the secret decrees of God, for this very reason, he did not know them."—And again—"It has been the sincere aim of your minister—to convince you of sin—to awaken you to repentance, and to excite you to lay hold on the hope set before you."

His manner was simple; but earnest, impressive, and interesting. He felt his subject; and he could make others feel it too.—In prayer he was eminent. For aptness of thought and expression—solemnity of manner—fervency and nearness to God—few equalled, and none excelled him.

His labours were not confined to the desk:—He taught not only publicly, but from house to house. He remembered the aged and the young—The widow and the fatherless. The chamber of sickness, and house of mourning, were scenes familiar to him. Many can testify to the consolations derived from his prayers and counsels in times of affliction.

In regard to his religious creed, it would not, perhaps, be right to class him with any of the existing denominations of Christians; for in some points he agreed, and in others differed from them all. He embraced, however, in substance, the views of those who are called *liberal Christians*. But he was much more anxious to agree with the Scriptures than with any party. He had charity for all, and he could believe all are on salvable ground, who lived as the "grace of God teacheth."—Titus ii. 12. There are points which he regarded as important; these he enforced plainly and earnestly. There are also speculations which he looked upon as unscriptural and dangerous—These he rejected and opposed: Such, for instance, as the opinion, that the godly and ungodly will meet and be happy in heaven;—that God chose a few before the foundation of the world, and determined to save them without regard to faith and good works;—that Christ died for the elect only;—that God is the efficient *cause* of sin;—and that men *by nature*, i. e. as they come from the hand of the Creator, are totally depraved, and can neither do nor think any good thing.

On the last two subjects, we find his opinion in the sermon already referred to.—"Your minister," says he, "has never told that God was the author of sin, for he did not believe it, since an inspired apostle hath said—"It is impossible for God to lie—and it is equally impossible for him to do any thing wrong."—Again—"Your minister has never told you, that all the thoughts, words, and actions of unrenewed men are sins; because this would discourage the sinner from seeking for the divine mercy which God has required;—and because that many thoughts excited in the sinner's mind, are suggested by the word and spirit of God."

In a printed sermon preached at the ordination of Mr. Hubbard, (late of Marblehead) he expresses himself still more strongly on these subjects, classing their advocates with *fatalists*. But enough has been quoted to show that Mr. S. was no believer in the common doctrine of *original sin*, or of what is usually meant by "sinners by nature;" or being by nature in a state of sinful alienation from God.*

In regard to that subject, which is now more than all others controverted among divines, (the character and offices of the Saviour,) he believed that Christ came into the world to save sinners, and that he effected this by his example and instruction, and especially by his *death*, which he looked upon in some sense as a sacrifice and punishment for sin, and the great foundation of the sinner's hope.†

Of the character of Christ he had a very exalted idea. He viewed him next in rank to the Father, but not as God. He could see nothing in the plan of salvation which required such a view of the Saviour; and he was persuaded the Scriptures revealed him as a being distinct from God, and subordinate to him. In this view of the Saviour he has been heard frequently to express his belief in the strongest language, and in almost every form and expression.

On this subject, for the last three or four years of his life, the writer frequently conversed with him, and is happy in *knowing* that he does not misrepresent his sentiments. Mark xiii. 32—John xiv. 28—xvii. 3—1 Tim. ii: 5—are texts which Mr. S. said he had never seen rendered consistent with any scheme of the Trinity whatever.

I am thus particular in regard to this point, because some, we have understood, are strongly inclined to hold him as a Trinitarian; and we regard it as of some importance to know, on which side men of acknowledged piety stand.

As a practical christian we have, it is believed, sufficiently exhibited this worthy man and venerable father, in what has already been said. I will only add, that no man made his doctrine more the model of his practice. There are few whose life in so great a degree comes up to their profession. He was a pattern of sobriety and meekness—piety and charity.

In the close of life he appeared what we might wish and expect—patient, calm, and cheerful. When asked whether he had found religion what he had expected and represented it to others to be, under old age and infirmities, his uniform reply was, "I do." He knew the time of his departure was at hand, and spoke of it with composure.

Except in the mere event of it, death had no terrors to him. When conversing on the subject just before his decease, he was asked in regard to his future prospects, his reply was, "I trust in the mercy of God through Jesus Christ—I have a hope which nothing would tempt me to part with." This is among the last things he is recollected to have said.—He rests from his labours; and we trust his works do follow him, in that exceeding great reward which remains for all the faithful servants of God.‡

* During his active ministry Mr. Stone was invited to a seat in ecclesiastical councils forty-four times.—This shows the high reputation he sustained for prudence and discretion.

† As further evidence of the interest which he took in this struggle, it may be mentioned that during the whole war he held himself in readiness as a "minute man," and once, in case of an alarm, he actually shouldered his musket and went to Salem to repel the enemy.

‡ Vide Mr. Stone's Half Century Sermon, p. 14.

* There are expressions in each of these sermons, which some may understand in a different sense; but it is believed an attentive consideration of them will lead to the conviction that they may be applied to men as actual transgressors and do not necessarily imply that they are sinners by nature, or as they come from the hand of God.

† Mr. S. believed in the doctrine of atonement, but not as many do—in the sense of an infinite sacrifice, *a full and proper satisfaction*. His views of the character of Christ were inconsistent with such a belief.—He believed, to use his own strong language, that whatever God should appoint for the salvation of men, would be sufficient, however small the offering might seem to us. His views of the atonement came near to those of Butler and Paley.

‡ Our extracts from the half century sermon have been more copious than they would have been, were it not for the impression that the character already given in the sermon delivered at the funeral of Mr. Stone, is not a fair exhibition of his theological views. We are fully persuaded that any one, from reading that sermon, would draw the conclusion that his views were in substance, the same with those usually called orthodox. But, as we have already said, we know, and think we have fully shown, that they were essentially liberal.

RELIGIOUS INTELLIGENCE.

SANDWICH ISLANDS MISSION.

On Wednesday the 20th inst. the family of missionaries to the Sandwich Islands, to which we have before alluded, sailed from New-Haven in the ship Thames, Capt. Clasby.

The missionaries consisted of the Rev. Messrs. William Richards, Charles Samuel Stewart, and Artemas Bishop, with their wives. Also Dr. Abraham Blatchley, physician, Mr. Joseph Goodrich and Mr. James Ely, licensed preachers, with their wives. Mr. Joseph Chamberlain, teacher, and superintendant of secular concerns, and a well instructed coloured woman, qualified to teach, and to take charge of domestic concerns. Beside these there were three youths and one man, natives of the South Sea Islands.

The particular places at which the different missionaries are to be located is not mentioned. It probably is not yet determined.

The Religious Charitable Society in the county of Worcester held its eleventh anniversary at West-Boylston, on the third Wednesday of Sept. The amount of receipts during the last year was $789 47.

LITERARY.

PRONOUNCING TESTAMENT.

We some time since mentioned the publication of a new edition of the New Testament, called the "*Pronouncing Testament*." We are desirous of calling the attention of parents and instructers, to the merits of this edition. The text is that of the common edition, and the circumstance that gives it a preference over other editions is, that the proper names, and many other difficult words, are "accented and divided into syllables exactly as they ought to be pronounced, according to rules drawn from analogy and the best usage."

The design of the editor* of this edition, and the advantages which are expected to result from its publication will be more fully shown by the following extract from the preface.

"The primary design of this publication has been to divide and accent the proper names, as they occur in the text, and in such a manner as will best show their true pronunciation. Of the use and need of a scheme, which would easily, directly, and certainly effect this object, the mind of the editor was forcibly impressed from having witnessed, on a certain occasion, the bad reading of these names by persons, who, in other respects, were good readers. The inquiry arose, What can be done to facilitate the just and proper reading of the sacred scriptures? A few reflections, in relation to this inquiry, originated the plan, which is presented in the title page, and which, so far as it has been communicated, has received very general approbation.

The chief advantages upon which this Edition of the New Testament solicits from the public a patronage, in preference to other editions, are.—that the tendency of its scheme in dividing and accenting words, will be to produce a uniformity, regularity, and certainty in the pronunciation of those words which are often corruptly or variously spoken by different persons of good education;—that it presents the standard pronunciation, as contained in Mr. Walker's Dictionary and Key, without the expense of those books, or the wearisome labour of searching them for the sounds which they convey;—and, what is more than all, it is hoped that it will create a more general use of the sacred writings in schools throughout our country."

Instructers who require the reading of the Testament in their schools, and parents who are purchasing Testaments for their families, will, we doubt not, on becoming acquainted with this edition, give it a decided preference.

* Israel Alger, jr. A. M.

Proposals have been issued by Mr. A. W. Thayer, for publishing at Portland, a Monthly Literary Magazine to be entitled the LIGONIAN.

SUMMARY.

By the ship Triton, which arrived at this port on Wednesday, London papers to Oct. 22, have been received.

The government have appointed Lord Amherst to succeed the Marquis of Hastings, as Governor General of India.

The Congress of Verona was to open on the 16th of Oct. It is a subject of considerable speculation whether the congress will interfere with the internal affairs of Spain. The Courier states that the sole object of the Congress will be to cement and confirm peace between all people.

The Morning Chronicle intimates that there is reason to believe that the bases of a treaty between England and Spain, highly to the advantage of both, are already agreed on.

On the 1st of Oct. the king of Portugal went in state to the Palace of the Cortes, and after a speech approving the constitution presented to him, an oath was administered to him by the President of the Cortes, "to observe, and to cause to be observed the Political Constitution of the Portuguese Monarchy, which had just been decreed by the Constituent Cortes of the nation."

The Spanish Extraordinary Cortes met Oct. 17, and the session was opened by a speech from the king.

By an extract of a letter from an American gentleman in Europe to his friend in this city, we learn that a canal is now building from the Helder to Amsterdam through Alkamar, for the purpose of facilitating the passage of vessels to Cologne. It is intended for vessels of 300 tons and will be completed in one year. The writer thinks that with the advantages which this canal must give, Amsterdam will become one of the first commercial cities on the continent of Europe.

The University of Turin, which was suppressed, in consequence of the treasonable conduct of the students in 1821, has been lately reinstated by the King of Sardinia.

This University is considered one of the most celebrated in Europe. It has produced a great number of eminent men. It was founded in 1405, has 24 professors, and a library of 60,000.

A very ingenious instrument has been invented in England by Mr. Harley, for ascertaining the Longitude. Good judges have expressed their decided opinion, that it will perfectly answer the intended purpose on land, but that it cannot be used at sea in stormy weather. Mr. H. has taken his instrument to Lond. to be examined. The reward offered for a complete instrument for ascertaining the Longitude, is stated in the Edinburgh Advertiser at £20,000.

A letter from the Island of Cyprus, dated Aug. 15, gives a most distressing account of the barbarities and devastation committed on the inhabitants and villages of that island by the Turks.

Piracy.—The brig Sampson, from Mobile, for New-York, was robbed by a piratical sch. and the officers and crew treated with great cruelty, on the 28th ult. off the Tortugas. The commander of the sch. was said to be the noted Lafitte.

The leters of "HIBERNICUS," which originally appeared in the *New-York Statesman*, have lately been revised and published in a handsome duodecimo volume of upwards of 200 pages. It is thought that the volume contains more information relative to the Internal Resources of the state of New-York, than can be found in the same compass in any other work.

Mr. Harrison, the owner of the race horse *Sir Charles*, and who had accepted a challenge to run him with the New-York horse *Eclipse*, at Washington, on the 20th inst. when the day arrived declined running him, and voluntarily forfeited the deposit of five thousand dollars.

A bet of $20,000 has been made between gentlemen at the south and other gentlemen from New-York, upon a horse race, to be run on the last Tuesday of May next, over the Union course, L. I. by the celebrated Eclipse, against any horse that might be produced from any part of the world.

TO SUBSCRIBERS.

☞Those of our subscribers who wish to avail themselves of the privilege of paying for the second volume in advance, are informed that this privilege will be extended to all who pay within three weeks of the date of this number.

Those who are still indebted for the first volume are respectfully requested to forward the amount due soon, as it is much needed.

TO CORRESPONDENTS.

Our correspondent R. E. whose communication is referred to in our notice to correspondents for Oct. 11, is informed that we have not forgotten the promise we then made. The consideration of the subject is not refused, but only deferred for the present, by the advice of judicious friends.

The valuable communication of S. A. will appear in our next.

MARRIED,

In East Bridgewater, Mr. John Carver, of Raynham to Miss Sukey Snell, of B.

In Taunton, by the Rev. Mr. Hamilton, James Sproat, Jr. Esq. to Miss Eliza Ann Baylies.

At Jamaica Plains, on Thursday evening last, by Rev. Mr. Gray, Mr. Henry F. Baker, of Boston, to Miss Caroline Boit, daughter of Capt. John B. of Roxbury.

In Middleborough, Rev. John Reed, D. D. of West-Bridgewater, to Mrs. Phebe Paddock, of Middleborough.

In Abington, on the 14th inst. by Rev. Mr. Spring, Mr. Nathan Chamberlain, of East-Bridgewater, to Miss Eliza Freeman, of A.

In Cambridgeport, on Wednesday evening, by Rev. Mr. Gannett, Mr. Isaac Livermore, merchant, to Miss Eunice Hovey.

DIED,

In this city, on Tuesday evening last, Mr. Lemuel Packard aged 48—On Sunday, Capt. James F. Trott, aged 45—Mr. John Marshall, aged 28.

In Trinidad, Mr. David Elwell, of Salem, aged 19.

At sea, on his passage to Brazil, Mr. George Johonnot Hubbard, aged 20.

In Hingham, Capt. Barnabas Lincoln, aged 71. He has left ten children and forty grand children.

In New-Orleans, Oct. 32, of yellow fever, Eunice S. Goodwin and Enoch Sproat, of Massachusetts.

In London, Mrs. Garrick, in the 98th year of her age, widow of the celebrated David Garrick.

In Paris, the Count de Glotz, Minister Plenipotentiary from Russia to the French Court.

THREE IMPORTANT QUESTIONS.

FOR SALE at this office—"Three important questions answered, relating to the Christian Name, Character, and Hopes. By HENRY WARE, pastor of the second church in Boston." Nov. 15.

POETRY.

From the Philadelphia Adv.

THY WILL BE DONE.

When sorrow casts its shade around,
And pleasure seems our course to shun;
When nought but grief and care is found,
How sweet to say Thy will be done.

When sickness lends its pallid hue,
And every dream of bliss has flown;
When quickly from the fading view,
Recede the joys that once were known;

The soul resign'd will still rejoice,
Though life's last sand is nearly run—
With humble faith and trembling voice,
It whispers soft, Thy will be done.

When call'd to mourn the early doom
Of one affection held most dear,
While o'er the closing silent tomb,
The bleeding heart distils the tear.

Though love its tribute sad will pay,
And early streams of solace shun—
Still, still the humble soul would say,
In lowly dust, Thy will be done.

Whate'er, O Lord, thou hast design'd,
To bring my soul to thee in trust;
If mis'ries, or afflictions kind;
For all thy dealings, Lord, are just;

Take all—but grant in goodness free,
That love which ne'er thy stroke should shun,
Support this heart, and strengthen me,
To say in faith, Thy will be done.

SONNETS.

By Mr. Bowring.

Peace! shall the world out-wearied never see
Its universal reign?—Will states—will kings
Put down those murderous and unholy things
Which fill the earth with blood and misery?
Will nations learn, that love, not enmity,
Is Heaven's first lesson—which, beneath the wings
Of mercy, brooding over land and sea,
Fills earth with joy by its soft ministerings?
'Twere a sad prospect—'twere a vista dark
As midnight—could this wearied mortal eye
Thro' the dim mists that veil futurity
Discern not that heaven-bright tho' distant spark
Lighted by prophecy—whose ray sublime
Sheds a soft gleam of hope o'er the dull path of time.

I hate that noisy drum—it is a sound
That's full of war and bondage—and I blush
That Liberty had ever cause to rush
Into a warrior's arms—that right e'er found
Asylum in the furious field.—Not so
The holy crowns of genuine glory grow;
Not there should they who wear the badge serene
Of him who was the Prince of Peace be seen.
Can such his faithful followers be?—O, no!
His laurels are not drench'd in blood—but green,
And beautiful as spring—his arms are love
And mercy and forgiveness—and with these,
He rules the nations' mighty destinies,
And gently leads us to our homes above.

Herald of Peace.

MISCELLANY.

The following description of the population of Constantinople, is from a work by Joseph Von Hammer, entitled "Constantinople and the Bosphorus topographically and historically described."

THE TURKS.

Of pure Tartar descent, the Turks still wear traces of the nomadic habits of their ancestors, which have not wholly given way to half a millenium of culture. Not neglected by nature as to heart or understanding, they are wholly so as to taste, insomuch that the fairest blossoms of Persian or Arabian poetry, when adopted or transplanted by them, wither or degenerate into extravagant sprawlings. Simple, upright, temperate, grateful, but also rude, unpolished, rapacious, and indolent, the Turks unite some of the good properties of the nomade with some of the imperfections of semi-civilization, and are only corrupt when they are connected with the government and vitiated by it. They form the greater half of the population of Constantinople.

THE ARABS.

Mostly born in Egypt, the Arabs compose but a small portion of the population of Constantinople, and have chiefly settled there as hostlers, porters, or sellers of sherbet. By their meagre figure, by the violence of their motions, by the vivacity of their muscular action, they are distinguished from all other nations of the east, advantageously, as the most lively, irritable, and firey, unmistakable sons of the desert, whose language, like the burning simoom, snorts from the throat, and hisses like a sword quitting its scabbard. Always talkative and noisy, their common conversation seems to be a continual strife and quarrel. Of the three principal virtues of the Arab, bounty, bravery, and eloquence, the last at least has become scarce among them, and even the two former yield to the spirit of great cities, to the selfishnesss of commerce, and to the expediency of advancement. To the Turks they appear but as a laughable caricature, as the Italians appear to the northern nations of Europe.

THE PERSIANS.

Of these there are so few at Constantinople that their existence disappears in the crowd, and any nice characterization is hardly possible from the few specimens of observation. They are chiefly merchants or dervizes, intent on gain, the one by commerce, the other by begging. As shuis, or heretics, they cannot lift up their heads, and are more hated by the fanatical Sunnis, or orthodox, than even the Jews, for the Turks have a proverb that at the last day the Persians shall serve as asses for the Jews to ride to hell upon. Thus treated, no wonder they have recourse to that lying and cheating of which they are so frequently accused.

THE JEWS.

The curse of reprobation with which this nation has been more or less smitten the whole world through, lies no where so heavy upon them as in the Turkish empire, where they are not only exposed to the ill usage of the domineering party, but also to the scorn and insult of christian slaves. Christian boys tease the Jews with impunity, especially in the holy week, when they no more dare show themselves than a Sunni in Persia during the anniversary of Hutsein's funeral. An idea may be formed of the low estimation in which the Jews are held from this circumstance, that a Jew who wishes to turn Moslem is never received immediately into the faith of Islam, but must first get baptized by the Christians, and is thence admitted, as from a higher degree of nobility, into the honours of the true faith. No wonder, therefore, that the Jews form the dregs of the population; they are mostly Caraites.

THE ARMENIANS

The relation of descent and language which allies the Jew to the Arab, the Greek to the Persian, and the Armenian to the Turk, is in nothing more visible than in its being peculiar to the Armenian to acquire and pronounce properly the Turkish language, which the Arab, the Persian, the Greek, or the Jew cannot accomplish. Industry, perseverance, temperance, are praiseworthy characters of the Armenians; but on the other hand they betray marks of coarseness, impudence, and tastelessness. The Turk forgives to the Persian his coarseness, and to the Greek his impudence, and requires forgiveness for his own tastelessness; but for true cynical shamelessness he is surpassed by the Armenian.

THE GREEKS.

In the gallery of natural characters the modern Greek has recently been painted so often that a new votive tablet needs not to be hung up; let me, however, add a couple of traits, namely, that the Greek, notwithstanding the pressure of his chains, and the progressive deterioration of centuries of slavery, still conceals under the ashes the intellectual quickness and free spirit of his forefathers, and that his character is a mixture of glittering tendencies and dark weaknesses, as exhibited in the Byzantine history. Taste, and quick delicacy of perception have been inherited without diminution; and to this, perhaps, is to be ascribed that tendency to cunning, slyness, perfidy, and stratagem, which cannot be wholly denied to them.

From the Friend of Peace.

TEN MATHEMATICAL QUESTIONS.

1 If killing a neighbour to revenge a wrong, to settle a controversy, or to acquire wealth be murder, when done by a poor man—how much property must a man possess to render such conduct innocent?

2 If wantonly or maliciously taking the life of a brother be an infamous crime in a private citizen—how high in office must a man be exalted to render such an act deserving of praise?

3 If the combination of three ruffians for the practice of robbery and murder be a crime deserving the halter—how many Christians must combine in such a practice to render it glorious?

4 If one cypher be nought—how many cyphers must be added to make it a unit?

5 If a family of 10 persons have no right to wage war on another family—how many families must combine to acquire the right of making war?

6 If in elective governments the authority of a ruler is derived from his constituents, and if the constituents, as individuals have no right to kill the people of another state—what must be the amount of population which can invest a ruler with a right to make war on the people of a neighbouring nation?

7 If the laws of God require every Christian to love his neighbour as himself, to love even his enemies, and not to render evil for evil—how many Christians must be associated in a war, to supersede or suspend the authority of the divine precepts?

3 If love is the fulfilling of the law, or all which God requires of men one towards another—what must be the elevation of a ruler who possesses a right to command God's children of one country to hate and destroy their brethren of another country?

9 If falsehood, reviling, enmity, rapine, and man-butchery be abhorrent in the eyes of infinite purity, when seen in men of private stations—what must be the rank of a ruler which can render such atrocities pleasing in the sight of God?

10 If the chief of a small band of robbers or pirates be deserving of a gallows 15 feet high for causing the death of 5 men—what should be the height of a gallows for the chief of a great nation, who has caused the death of 200,000 men?

Note 1. By the foregoing questions the writer wishes to ascertain what can be done for the abolition of war by the process of approximation.

Note 2. The tenth question is not to be solved on the principle of Inverse Delusion, which teaches that the higher the rank of the agent and the greater the mischief done by him, the less the guilt; but on the principle of the Rule of Three direct, which says that "less requires less, and more requires more." For in God's account, where much is given, the more will be required.

SOCIETY ISLANDS.

Extract from a letter by Messrs. Tyerman and Bennett, gentlemen sent out by the London Missionary Society to ascertain the condition of the missionary stations in the south seas.

The principal articles in request among the natives are cloth, and clothing of all the lighter descriptions. Cheap printed cottons of showy patterns, as well as whites and blues, are much sought after; and we rejoice in this, because their desire for these articles is that they may be able to dress in the English mode; and it is truly delightful, on the Lord's day, especially, to see so many of the natives with parts of English dresses, almost all the females having bonnets of the English form, made by their own hands, and those of them who can obtain a neat slip of printed calico or a ribband to put round their bonnets are greatly pleased.

We are gratified in observing almost every where, many marks of improvement. Better houses and chapels have been built, or in preparation for being built at nearly every station—rapid improvement in reading and writing. European dresses are partially superseding the Taheitan, the chiefs ingeniously and diligently building their own boats in the European form, with European tools, many cultivating tobacco and sugar, and nearly all manufacturing cocoanut oil.

Among other marks of improvement we must mention a road which is already made to a considerable extent, and which is intended to go round the whole island. This is of very great and obvious importance. It has been formed by persons who were punished according to the new laws for evil doing, and the intention is that it shall be completed by persons of that description. It is remarkable that these persons have no need to be superintended in their labour, but they uniformly perform the portion of work alloted to them. Before this there was no road in any part of the island, except the narrow winding tracks by which the natives found their way from one place to another.

Some commercial attempts have been made and are now making by the king and chiefs; there are also indications of improvement in civilization; but from a complication of circumstances, these attempts have hitherto proved embarrassing to Pomare and to the missionaries. It may be hoped that hereafter these things will be better understood and consequently better managed.

HINTS ON EARLY EDUCATION.

Rewards and punishments—praise and blame.

(Continued from page 36.)

There is much, in education, to be done by watching our opportunities, by acting at the right season. With most children there is an era, and this often takes place as they are emerging from babyhood, in which a struggle is made for the mastery—in which it is to be decided who is to rule—the child, or those who are placed over him. At such a juncture, in order to determine the matter, and firmly to establish authority, it will be necessary to employ vigorous measures, and to suppress the first risings of a rebellious and disobedient spirit, by punishment, decisive; and repeated till submission on the part of the child, and victory on that of the parent, are completely secured. So great is the importance of these contests;—so great the difficulty of carrying them on with the temper, the union of firmness and affection which they require, that it is desirable they should be conducted only by a parent. Punishment is more often to be inflicted simply as the *consequence* of a fault, and not with the idea, that it must be prolonged till the particular action required has been performed.

A child is desired, for instance, to put up his play-things, and he refuses with so much self-will, that his attendant cannot overlook, and is under the necessity of telling him that he must be confined in the next room for a quarter of an hour; but let her beware of adding, that there he shall stay till he *will* put them up. This would serve merely to engage in the combat his pride and his obstinacy. At the end of the quarter of an hour she should release him from his imprisonment, without waiting to make conditions for his obedience.

It has been said, indeed, that submission, on the part of the offender, is the object of punishment, and such submission as may entitle him to receive complete forgiveness. When a child has been corrected, we should not rest satisfied till this object has been attained; but it is not, in all cases, to be expected, either during the continuance of the punishment, or immediately afterwards.

A well-trained child, if affectionately admonished after correction is over, not being irritated at the idea that it may be continued, will generally yield at once, but it is not to be considered necessary to put this always to the proof. He has committed a fault, and has suffered the consequences. Here it is often wisest to leave the affair for the time, choosing the earliest favourable opportunity, when he has more perfectly recovered himself, for receiving his submission, and assuring him of forgiveness.

If his attendant have conducted herself in the right spirit, he will have felt the force of her correction, though he may not have shown it at the time. The next day, if she desire him to put up his play-things, he will, pretty certainly obey with more than common alacrity.

When a child has been punished, he should be restored as soon as possible to favour; and when he has received forgiveness, treated as if nothing had happened. He may be affectionately reminded of his fault in private, as a warning for the future: but, after peace has been made, to upbraid him with it, especially in the presence of others, is almost a breach of honour, and, certainly, a great unkindness.—Under any circumstances, to reproach children in company is equally useless and painful to them, and is generally done from irritability of temper, with little view to their profit.

We are to remember that *shame* will not effectually deter children from what is wrong;—and that in employing it too much as an instrument of education, we have reason to apprehend we may lead them to act from a fear of man, rather than from that of God. Every thing, too, which may in the least injure the characters of children, is to be strictly avoided. To have the *name* of a naughty child will produce so disheartening an effect upon the mind, that the ill consequences may probably be felt through life. It is on this account desirable, that tutors, governesses, and nurses, be cautious of enlarging upon the faults of those under their care to any but the parents.

Blame, and even praise, are to be dispensed with nearly as much caution as punishments and rewards: for a child may be called "good," "naughty," "troublesome," "kind," or "unkind," till either his temper will be kept in continual irritation, or he will listen with perfect indifference.

A child must not be punished or reproved from the impulse of temper: we may regulate his actions, but we cannot hope to subdue his will, or improve his disposition by a display of our own wilfulness and irritability; for our example will more than counteract the good effects of our correction. If irritated, we should wait till we are cool, before we inflict punishment, and then do it as a duty, in exact proportion to the real faultiness of the offender; not to the degree of vexation he has occasioned ourselves. A child should be praised, reproved, rewarded, and corrected, not according to the *consequences*, but according to the *motives* of his actions—solely with reference to the right or wrong intention which has influenced him.

Children, therefore, should not be punished for mere accidents, but mildly warned against similar carelessness in future. Whereas some people show much greater displeasure with a child for accidentally overthrowing the table, or breaking a piece of china, than for telling an untruth; or, if he hang his head, and will not show off in company, he is more blamed than for selfishness in the nursery. But does not such treatment arise from preferring our own gratification to the good of the child? and can we hope, by thus doing, to improve him in the government of his temper, or to instruct him in the true standard of right and wrong?

Punishment administered in anger, is no longer the discipline of love, but bears too much the character of revenging an injury, and will certainly excite in the sufferer a corresponding temper of mind. From fear, indeed, he may yield externally, but the feelings of his heart would lead him to resentment rather than to penitence and submission. And let it never be forgotten, that if we desire to perform our duties to children, it is not to their outward conduct, but to the heart that we must direct our chief attention.

To punish with effect requires decision, and sometimes courage. If, in addition to this, our punishments carry with them the stamp of love, if they are inflicted with an undisturbed severity of temper, with a simple view to the good of the offender, "not for our pleasure, but for his profit," they will rarely fail in accomplishing the intended purpose; for children have a quick sense of the motives which influence us, and their hearts are not unfrequently as much softened, and their affection as powerfully called forth by such correction as by the most gratifying rewards that could be bestowed upon them.

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